

CATHOLIC • ACTION •

Vol. XXVI, No. 2



February, 1944

FREEDOM OF PRESS AND FORBIDDEN BOOKS

REV. CHARLES A. HART

YOUTH IN CHICAGO

LET YOUR LIGHT SHINE

NATIONAL ORDER AND PEACE

A BIT OF CONFERENCE HISTORY

A WORKING COMMITTEE

BEADS AND BULLETS

*Archbishop Murray's
Press Month Message*

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919. The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Family Life, Business and Auditing, and CATHOLIC ACTION*, monthly publication, N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular news, features, editorial and pictorial services.

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 5,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau*, sponsors two weekly nationwide radio programs—the *Catholic Hour* over the National Broadcasting Company's Network, and the *Hour of Faith* over the Blue Network—and conducts a *Catholic Radio Bureau*.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service*.

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

Monthly Publication of the

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XXVI, No. 2



FEBRUARY, 1944

OUR COMMON CATHOLIC INTERESTS

Archbishop Murray's Press Month Statement Urges Spread of Truth to Catholic and Non-Catholic

AS IS customary in the anticipation of Catholic Press Month, celebrated each year with the blessing of the Bishops of the United States in February, the Episcopal Chairman of the N. C. W. C. Press Department, Most Rev. John Gregory Murray, Archbishop of St. Paul, has issued an appeal for intensified activity among Catholics in spreading the truth of Christ through wider non-Catholic as well as Catholic distribution of Catholic papers and magazines. The example of St. Francis de Sales in this work is cited. For the benefit of our readers the complete message is printed herewith:

"The feast of St. Francis de Sales on January 29 marks the opening of Catholic Press Month. After the publication of the Encyclical of Pius XI (Rerum Omnium) on the occasion of the tercentenary of the death of the Saint, January 26, 1923, in which the Pope 'published, confirmed and declared St. Francis de Sales, Bishop of Geneva and Doctor of the Church, to be the Heavenly Patron of all Writers,' the Bishops of the United States adopted the month following his feast to be a time for the annual appeal to the Hierarchy, the clergy and the laity to imitate this patron of the press.

"In the Encyclical itself the Holy Father quotes the well-known axiom that Francis was accustomed to repeat to himself: 'Apostles battle by

their sufferings and triumph only in death.' Entering into a field of apostolic endeavor high in the mountains of Switzerland where others had failed because the rebels against the faith of their fathers were determined not to listen to the words of a preacher, so much so that only empty pews faced the apostle before the conclusion of his sermon, Francis had recourse to the device of 'loose leaflets which he wrote in the intervals between his sermons.'

" 'These leaflets,' continues Pius in the Encyclical, 'were distributed about in great quantities and passed from hand to hand with the object of having them find their way into the possession of the heretics. These leaflets, written by the hand of the holy Doctor himself, were lost for a time after his death but later they were collected.'

"The leaflets of our patron were the forerunners of the millions of printed copies of diocesan weeklies that today find their way into the hands of the people of the United States Catholics that they may become acquainted with the activities of members of the Church from Pope to peasant, and non-Catholics that they may come to appreciate Catholicity in action. Likewise, our Catholic magazines—companions of the diocesan weeklies—are a tremendous potentiality in spreading the knowledge of Catholic truth.

"Not in hundreds of years have the children

of the Church had an opportunity to enter upon a stage providentially set over the vast expanse of sea, land and air for the exemplification of the beliefs, the character and the heroic achievements of those who endeavored in time of peace to get a hearing and failed because their message fell upon ears of worldlings beguiled by a secularism that lulled whole nations into a hopeless torpor.

"When days are darkest for those who sought happiness where it never can be found, the light of Christianity becomes brighter in contrast; heedlessness gives way first to grave concern and then to an overwhelming despair that drives men mad in their panic to find an escape from annihilation.

"Over the troubled waters comes the voice of the Vicar of Christ summoning all the members of the Mystical Body of Christ to heed the words and example of the Redeemer of the world and make common cause with Him in the reconstruction of human society by the cultivation of all men of good-will as allies in the endeavor to restore God to His place in the minds and souls of men as a condition for the return of peace to the world.

"Our present Holy Father had in view not only the members of his own flock but all the stray sheep of the world in every pronouncement he has made since assuming the task confided to Peter in the mandate of Christ to feed both lambs and sheep. Particularly in his Encyclical on the Mystical Body, he expresses his confidence in the advantages that will come to all men from a knowledge of the doctrine of the Mystical Body.

"This confidence," he says, "is based not only on the fact that their good-will towards the Church seems to grow from day to day, but also because, while before their eyes today nation rises up against nation, kingdom against kingdom, and discord is sown everywhere by the seeds of envy and hatred, if they turn their gaze to the Church, if they contemplate her divinely-given unity—by which all men of every race are united to Christ in the bond of brotherhood—they will be forced to admire this fellowship in charity, and with the guidance and assistance of divine grace, will long to share in the same union and charity."

"Scanning the horizon of the world and looking into every human heart that pulsates with the common life of humanity, the Vicar of Christ cried out in his appeals of Christmas in 1942:

"We turn to all those who are united with Us at least by the bond of faith in God. We turn, finally, to all those who would be free of doubt and error, and who desire light and guidance. And We exhort you with suppliant, paternal insistence not only to realize the dreadful gravity of this hour, but also to meditate on the vistas of

good and supernatural benefits which we have received and to unite and collaborate towards the renewal of society in spirit and truth."

"As we listen to the pleading of the Shepherd of Christendom the question immediately arises as to the means by which this message is to be communicated to all men of good-will who have a vestige of faith in God. And when they have heard the message, who will be the interpreter of its practical application to the world-wide problems that confront all men of faith in a world that has repudiated God?

"If men are to be brought together for action on the lower plane of natural justice and brotherly love, direct contact must be made with each to give enlightenment and guidance for the achievement that the Vicar of Christ envisages.

"Millions of men in our country have failed to learn what Pius XII has spoken, and millions more who have heard it know not where to turn in order to respond to the impulse of cooperation evoked by the voice of the Father of Christendom.

"This condition would not exist if every adult among the 23,000,000 Catholics of the United States had in his hands a diocesan paper that carries the complete text of every word of every message uttered for the world by the heads of the Church for the last 24 years, and had enough interest in the common cause of Christianity, or even mere humanity, to place a copy likewise in the hands of every non-Catholic adult in this country. It would involve an item of expense that is a mere trifle for the Catholic himself and the equivalent of five similar trifles to place the paper in the hands of five other non-Catholic adults.

"The technique adopted by St. Francis de Sales for one Canton in Switzerland could be applied to the 48 States of this nation so as to make effective the appeal of our Holy Father inasmuch as not merely the text but the authentic interpretation and practical application of his message over the weeks ahead would inform the entire population of this country of the possibility of giving a leadership to the peoples of the earth that no other nation in the world is in a position to develop.

"The responsibility rests upon the entire Catholic people of America to support the head of Christendom and every shepherd of every diocese and parish under him in his endeavor to save the men redeemed by the precious Blood of Christ and provide a world dominated by the presence, the power, the life and the love of Christ.

"The most available instrumentality for discharging that responsibility is the Catholic Press, which has known the hardships and the insecurity characteristic of every other instrumentality of

the apostolate of Christ throughout the course of centuries.

"The noblest souls have dedicated themselves to this cause and experienced nothing but ingratitude and poverty when lucrative positions opened in the field of the secular press. Men still continue to wear their nerves threadbare and ruin their health by excess labor and inadequate support in the endeavor to have the truth of Christ prevail.

"The Church has no quarrel with the secular press that still recognizes standards of ethical decency. She hopes to make her own press the nursery of apostles who may contribute to the Christianization of the secular press after proper training in the Catholic field. Resources are not available to make this service a reality as yet, but if every local and diocesan paper were made the field for cultivation of candidates for the high vocation of journalism, the result would be mutually beneficial to both the religious and secular press.

"The cooperation between Catholic and non-Catholic requested by the present head of the Church for the solution of the problems of today and tomorrow, demands an appreciation of the distinction between the field of the natural principles that govern the entire human family, and the field of the supernatural revealed by the Son of God, Who is the Way, the Truth and the Life, into whose vineyard no man may enter except by invitation and on the conditions of complete surrender to the Divine Master.

"The guidance given from time to time by the head of the Church will be made available by the Bishops' news service supplied every week to all the subscribing members of the Catholic Press.

Since the development of the war and the impossibility of using the normal channels of communication has deprived the press of the world of authentic information concerning conditions in the Eternal City, the N. C. W. C. News Service has expended enormous sums in radio service with Vatican City to give the earliest and the most correct information concerning events. Repeatedly the Service has been used to correct misinformation from other sources.

"As the present crisis grows worse, there will be need of still greater watchfulness and larger expense to keep the Catholics and their fellow-citizens informed of all the facts more promptly and more correctly than can be done by any other press service in any country of the world.

"There will be no hesitation on the part of the News Service to make any sacrifice in the cause of truth and mutual understanding among all the members of the human family. This responsibility begins at home, but for the past two years it has been extended by service to the countries of South America and to other areas, and as the opportunity arises will be extended to every country where the service may contribute to the welfare of the Church and her children throughout the world."

CATHOLIC ACTION thanks Rev. Charles A. Hart, associate professor of Philosophy, Catholic University of America, for the article on "Freedom of the Press and Forbidden Books" appearing on pages 6 and 7 of this issue. Father Hart is also director of the Washington Catholic Evidence Guild.

Catholic Church in U. S. Shows Outstanding Membership Growth Survey

Statistics presented in *Information Service*, weekly publication of the Federal Council of the Churches of Christ in America, revealing "Trends in Church Membership Between 1926 and 1941-42," show that the growth of the Catholic Church in the United States in that period far exceeded that of any other religious group.

Figures given for the Catholic Church show its membership in 1926 as 18,605,003 and in 1941-42 as 22,945,247, an increase of 4,340,244.

Similar comparative figures are given for the non-Catholic religious groups.

The survey estimates the total 1941-1942

church membership in the United States, on the basis of reports from 256 religious bodies, as 68,501,186, compared with a total of 54,676,346 in 1926, an increase of 25.5 per cent in church membership for the period, as compared with an estimated 14.3 per cent increase in general population.

The study is based on comparisons made between the data on church membership reported in the Federal Census of Religious Bodies, 1926, and the latest compilation of the official reports of church membership, comprising mainly figures for the year 1941 or 1942, published in the *Yearbook of American Churches*, 1943.

FREEDOM OF THE PRESS AND FORBIDDEN BOOKS

By REV. CHARLES A. HART

THE average non-Catholic who has vaguely heard of the Index of Forbidden Books of the Catholic Church probably has an equally vague notion that here somehow is a very specific piece of evidence that this Church is really opposed to the freedom of the press and indeed to freedom of the human mind generally to discover the truth. Perhaps some uninformed Catholics also feel that the less said about this subject the better. The best antidote to such attitudes is the actual facts.

The Index (list) of Forbidden Books is the second and largest part of the codex bearing the same name which contains, in addition to an actual list of writers and their works which are forbidden by name, also all the legislation of the Church relating to forbidden books and especially their prohibition by general class. The prohibition is to Catholics by the highest authority of the Sacred Congregation of the Holy Office, which was founded by the Church in 1542 for the protection of faith and morals, the judgment of heresy and related matters. Formerly the work of listing forbidden books was done by a special Congregation of the Index, but in 1917 this Congregation was merged with the Congregation of the Holy Office, whose head or prefect is the Pope himself, who presides in person when important decisions are to be announced. In this capacity, however, the Pope's decisions are not infallible. Further, he could obviously act here apart from the congregation.

Let us consider first briefly the general theory upon which this procedure of listing forbidden books is considered to rest. We have said it directly concerns Catholics only because it is a legislative action and the Church legislates only for her own children. But in a sense the action is also for all men because the prohibition imposed arises in large part from the natural law. The Church's legislation, in considerable part, merely reinforces the natural law which requires us to do good and avoid evil. As thinking is the prerequisite of truly human action reason itself requires all men, for their spiritual health, to avoid blasphemous and obscene literature which even though it might be written charmingly and informatively is nevertheless an occasion to

spiritual corruption. Be it noted that many of the objections to a forbidding of such corrupting books by competent authorities are really based upon the denial of the spiritual nature of man and the existence of a stable moral law for man's direction. Apparently the United States Government is in general accord with the Catholic Church as to man's nature and therefore to the logic of publishing lists of forbidden books. It is well known that the Postmaster General has such a list of books to whose publishers he denies second-class mail privileges. Most of the books on this list are placed there because they are considered lascivious and obscene and therefore dangerous to public morals. Seditious books advocating overthrow of the government would also be included. For the Catholic, of course, the prohibition will arise both by reason of the natural law and the specific legislation of the Church and where it is question of a truth which could be known by revelation alone the prohibition comes from Church action alone.

So much for the rational theoretical basis of this action. We have said that the Index of Forbidden Books is really composed of two parts: (1) All the legislation of the Church relating to forbidden books. This is contained chiefly in Canons 1385-86 and 1391 and Canons 1395 to 1405 and Canon 2318 of the Canon Law of the Church. (2) An actual list of authors with the titles of the books condemned. For the ordinary lay Catholic the first part is really much more important because here are laid down general principles upon which works are forbidden, not by name but by general type. The ordinary Catholic must apply these general principles to his reading. If in doubt as to the application he should seek the counsel of his confessor. If he never heard of the Index his natural decency and regard for truth would impel him to apply similar principles which his sound reasoning would make known to him.

For this first class Canon 1399 gives these "certain classes of writings." They may be summarized as follows: (1) Books against faith: (a) as promoting heresy or schism; (b) attacking foundations of faith (such as existence of God, etc.); (c) attacking the Catholic Church or any point of definite Catholic dogma or universal

belief (such as the Real Presence of Christ in the Eucharist); (d) attacking Church discipline (such as celibacy); (e) attacking the hierarchy as such or clerical or religious state; (f) books by non-Catholics on religion unless they are clearly in accord with Catholic teaching. Here it is assumed that there is a true Church established by God as custodian of a definite belief for man.

(2) Books against morals. These would include (a) professedly lewd or obscene books; i. e., those which treat of the subject matter of the sixth commandment (Thou shalt not commit adultery) in a way that would definitely arouse venereal pleasure in the normal reader. This would differ at different ages in life. Needless to say, scientific works on this subject are not obscene. (b) books attacking sound morals (such as those advocating artificial birth control, mercy killing, etc.); (c) books favoring spiritism, fortune telling, divinations, superstitions and the like. In all the above, "books" means also magazines, newspapers, pamphlets, etc., but does not include manuscripts or mimeographed notes not on general sale. Translations of the book forbidden are in the same status as the original but plays or movies made from forbidden books are not included in the prohibition. Magazines mean those given primarily to printed pages and not picture magazines, even though these contain lines explaining the pictures. As regards magazines, newspapers, encyclopedias, anthologies and compendia they must be judged by their general policy rather than by some one or several articles. For example, the defunct "Menace" would be condemned because of its general policy. In this general first class must also be included certain books which are prohibited simply because they lack an imprimatur or ecclesiastical approval. These include books of Holy Scripture whether edited by Catholics or non-Catholics, commentaries on the Scriptures, and books or pamphlets recording new apparitions, revelations, prophecies or miracles or fostering new devotions. Catholic books of old and approved devotions are, however, not prohibited simply because they lack the imprimatur.

In the second class we have a long list of books forbidden by author and title; e. g., Gibbon's "Decline and Fall of the Roman Empire." Long as this specific list may be, it is nevertheless not nearly as long as those condemned by class. Several observations may be helpful on this second class. There is a great predominance of books in Latin, a somewhat smaller number in French, Italian and German, extremely few in English. Dogmatic works are much more numerous than books on moral subjects. The professional theologian would need to consult this list. The ordi-

nary layman has never seen it and probably never needs to see it. His concern will be chiefly with the first class discussed. A common mistake concerning these books prohibited by name is the interpretation of the words *opera omnia* after an author's name. Literally this means "all the works" of the author. Actually and practically it means "the author's works generally or as a whole" are under suspicion. They are individually forbidden only if they fall within the various classes listed in Canon 1399, or happen to be condemned by some special decree of the Pope or some congregation, or deal professedly with religion and are written by a non-Catholic. This same applies to *omnes fabulae amatoriae* (all the author's love stories). For example, all Anatole France's works are on the Index; i. e., *opera omnia*. But "The Crime of Sylvester Bonnard" is not included because it does not treat of religion, is not in any of the classes prohibited by Canon 1399 and has never been specifically condemned. The same applies to "The Three Musketeers" of Dumas (*pere*) whose works are *opera omnia* on the Index. Obviously with the removal of the objections (made by a competent board only after most careful examination) the book may be removed from the prohibited list.

Finally the prohibition forbids not only the reading of the book in the ordinary sense of that term but also the retaining of it in one's possession or having another retain it for him, and the communicating of it by lending it to another. That amount of the reading which would create in a normal individual the proximate occasion of sinning gravely is matter for a grave sin. If a person has a good reason for reading or retaining a prohibited book he may write to the chancery of his diocese asking the bishop's permission, listing the name of the book or books and his reason in each case.

With the above brief digest of the facts before us we may correctly observe that an Index of Forbidden Books is in no proper sense opposed to a true freedom of the press. Freedom of every kind, including that of the press, must be freedom under law if the common good is to prevail. Lawless freedom is not freedom at all but license. Of course there are not a few today who deny the existence of any natural moral law because they deny the existence of God as Creator of the Universe and the Giver of the moral law which man can know by reason as well as revelation. They deny there is any such thing as fixed truth or certitude. *A fortiori* they deny revealed truth and a Church as its custodian. Thus they deny the principles upon which the Index proceeds. With them we waste time discussing the Index. We must ask them to meet us on the more fundamental issues which make an Index logical.

THE ADMINISTRATIVE BOARD, N. C. W. C.

WITH the close of the year 1943, the N. C. W. C. Press Department made an interesting study of the service of the members of the Hierarchy of the United States on the Administrative Board of the National Catholic Welfare Conference during its twenty-four year history. A summary of the facts gathered is presented here for the readers of CATHOLIC ACTION.

Since the inauguration of the Conference in 1919, thirty members of the Hierarchy of the United States have served as members of the Administrative Board. The latest member to be added to the list is the Most Rev. James H. Ryan, Bishop of Omaha. He was elected for the first time at the annual meeting of the Archbishops and Bishops held in November and is serving as Episcopal Chairman of the N. C. W. C. Youth Department. It is noteworthy that Bishop Ryan formerly was Executive Secretary of the N. C. W. C. and head of its Department of Education, prior to being named Rector of the Catholic University of America.

The Most Rev. Edward Mooney, Archbishop of Detroit and Chairman of the Board, now is serving his ninth term as a member. Under a rule adopted in 1935 to provide for a better rotating system of service, a member is ineligible to serve more than five consecutive one-year terms. Such a member, however, is eligible for election again after one year out of office. Archbishop Mooney served five consecutive terms from 1934 through 1938, and after a year was elected again in 1940. He was reelected in 1941, 1942 and this year. He has served as chairman during eight of his terms, being elected to this position for the first time in 1935.

Other present members of the Board and their total length of service, not necessarily continuous, are:

The Most Rev. Samuel A. Stritch, Archbishop of Chicago, Vice Chairman and Treasurer of the Board, eight yearly terms. Archbishop Stritch served as Chairman of the Board during the 1939 term. The Most Rev. Francis J. Spellman, Archbishop of New York, the present Secretary of the Board, five years. The Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, Episcopal Chairman of the Department of Education, is now serving his eleventh term as a Board member. The Most Rev. Joseph F. Rummel, Archbishop of New Orleans and Episcopal Chairman of the Legal Department, is serving his sev-

enth year. The Most Rev. John J. Mitty, Archbishop of San Francisco and Episcopal Chairman of the Catholic Action Study Department, also has been elected for seven years.

The Most Rev. John Gregory Murray, Archbishop of St. Paul and present Episcopal Chairman of the Press Department, is the veteran in point of service among the members of the present Board. He now is serving his fifteenth term as a Board member. The Most Rev. John F. Noll, Bishop of Fort Wayne and present Episcopal Chairman of Lay Organizations, is serving his ninth term. The Most Rev. Karl J. Alter, Bishop of Toledo, Episcopal Chairman of the Department of Social Action, two years.

To the Most Rev. Edward J. Hanna, retired Archbishop of San Francisco, belongs the distinction of contributing the longest service to the Board. Former Episcopal Chairman of the Board, Archbishop Hanna was elected to the original Board in 1919 and served sixteen continuous terms through 1934, when he retired.

The Most Rev. Archbishop Joseph Schrembs, Bishop of Cleveland, not only served fifteen terms as a member of the Board but also is the only surviving member of the National Catholic War Council, which was the predecessor of the N. C. W. C. Archbishop Schrembs also was a member of the original Board in 1919 and served continuous terms through 1933. Other members of the old War Council were His Eminence Patrick Cardinal Hayes, Archbishop of New York; the Most Rev. Peter J. Muldoon, Bishop of Rockford; and the Most Rev. William T. Russell, Bishop of Charleston, who are deceased.

Another member of the Hierarchy who devoted many years to the Administrative Board was the late Most Rev. Thomas F. Lillis, Bishop of Kansas City. He served eleven continuous terms.

Thirteen terms have been served by the Most Rev. Hugh C. Boyle, Bishop of Pittsburgh. The Most Rev. John Mark Gannon, Bishop of Erie and former Episcopal Chairman of the Press Department, served seven continuous terms. The five-year rule was released in the case of Bishop Gannon's service.

The above list represents two Cardinals, eleven Archbishops and seventeen Bishops. Cardinal Hayes was elected a member in 1922, but at his request was excused from service. His Eminence

(Turn to page 11)

PRINCIPLES FOR PEACE

N. C. W. C. Forum Series

1943-1944

"The heart of the Papal Plan, the *sine qua non* for its success, is a spirit of Christian cooperation; no plan for peace, no matter how wise or sublime, can ever pass into the realm of reality unless nations are willing to cooperate with nations, groups with other groups, men with their fellowmen." (*From the Introduction to Principles for Peace.*)

VI. NATIONAL ORDER AND INTERNATIONAL PEACE

PART I

WHAT do we mean by "national order"? In Webster's New International Dictionary the word "order" receives no less than 21 distinct definitions. Of these definitions the one which seems to apply most closely to this discussion is: "A condition in which everything is so arranged as to play its proper part." This recalls the definition that some of us learned in our study of philosophy: *Apta dispositio medium ad finem*: "The apt, or proper, disposition of means to an end." In this sense, the Pope has spoken of the "truly new order" which he desires to see established throughout the world after the war.

A desirable national order, then, is that arrangement of the various elements of national life which is most conducive to the national end. That end is, of course, the common good, the welfare of the national society as a whole and as composed of various classes, groups, families, and individuals. In proportion as this end is attained, the existing national order is satisfactory; in proportion as the social and political arrangements hinder the attainment of this end, the existing national order is defective. In other words, a national order may be good or bad.

Now peace—at least, the right kind of peace—is an important element in the common good, whether national or international. It is, therefore, a proper object of the arrangements that constitute both the national and the international orders. The bearing of international order upon the maintenance of international peace is obvious. It is eloquently set forth by Pope Pius XII in the specifications for the "new order" which he put into his Christmas Message of 1941. The bearing of national order upon international peace is equally obvious: the various elements and forces within the state, economic, social, religious and

other, must be so constituted and arranged as to prevent grave social unrest, revolution and civil war.

How is the national order related to international peace? How can social, economic or political conditions within a country affect its foreign relations? The answer to these questions is not so easy nor so obvious as the answer to the question concerning the connection between national order and domestic peace; nevertheless it can be formulated in fairly definite terms.

PART II

IF NATIONAL order had no bearing upon the international situation, prominent writers on international peace would not have taken the trouble to place national conditions and reforms among the essentials of post-war peace and reconstruction. For example, the fifth point of the Atlantic Charter declares the desire of its authors

to bring about the fullest collaboration between all nations in the economic field, with the object of securing for all improved labor standards, economic advancement and social security.

While this declaration might be interpreted merely as an expression of the comprehensive benevolence of Messrs. Churchill and Roosevelt, or as an attempt to win and retain the support of the working classes everywhere in the prosecution of the war, it undoubtedly was intended to carry a wider meaning and wider implications. The authors of the Atlantic Charter undoubtedly had in mind the economic fact that high standards of living in any country provide a high degree of purchasing power for the goods produced in other countries. While active international trade is not in itself a guarantee of international peace, it is more conducive thereto than a meager exchange of goods between nations.

In his Christmas Message, December 24, 1940, Pope Pius XII specified five "triumphs" for peace and a new order. The fourth of these is "triumph over those germs of conflict which consist in too strident differences in the field of world economy"; hence every state must have "the medium necessary for insuring a proper standard of living for its own citizens of every rank." Like point five of the Atlantic Charter (which it antedated by several months), this proposition implies that decent economic conditions for all classes within a country would promote international peace.

The effect of bad economic conditions in particular countries upon international peace and order has been disastrously and convincingly illustrated since the first world war by the political history of Russia, Italy and Germany. Without the economic oppression and misery that existed in these three countries, the dictatorships of Lenin, Mussolini and Hitler would have been impossible. In other words, Communism would not have triumphed in Russia, Fascism in Italy nor Nazism in Germany. For several years after the rise of Mussolini and Hitler, many Americans approved of both these men; others did not go so far, but contended that the Italians and the Germans were entitled to have dictators if they so desired and that dictator governments in Italy or Germany, or anywhere else, were none of our business and should not provoke us to notice or cause us to worry. Most of these politically illiterate Americans know better now.

The sequence of causes and effects is clear. If the national order in Italy and Germany had been in conformity with justice, Fascism and Nazism would not have come into power and there would have been no second world war. If the national order in Russia had exemplified even a moderate degree of political and social justice, Communism would not have triumphed in that country; the other countries of Europe, the United States, the Church, would not now be apprehensive over the possible extension of Communist regimes beyond the boundaries of Russia. These developments alone should be sufficient to disturb the ostrich-like complacency of men who would assert that national order has no bearing upon international peace. Even now, with victory for the United Nations practically inevitable, many persons fear that after the war Soviet Russia may directly or indirectly cause Western Europe to be dominated by Communism. If the national order of Russia had been rationally organized and managed in the decades immediately preceding the first world war, this fear would not now exist: Communism would not have become able to dominate that country.

Another way in which the national order can powerfully affect international peace is through

tariff systems. High protective duties upon imports can deprive foreign countries of adequate markets for products which they must export in order to be prosperous. Obviously this situation will not promote international peace. For example, if the tariffs imposed by the United States and other large countries upon imports of textiles had not deprived Japan of the markets and sales necessary to her life and welfare, she might not have entered upon her recent course of aggrandizement, exploitation and conquest.

Appropriate here is the statement of Pius XII in his Christmas Message of 1941:

Within the limits of a new order founded on moral principles, there is no place for that cold and calculating egoism which tends to hoard the economic resources and materials destined for the use of all to such an extent that the nations less favored by nature are not permitted access to them.

While this Papal statement refers primarily to policies which directly prevent or restrict the sale of raw materials to foreign nations, it covers also that indirect "hoarding" which results from excessively high tariffs; for these prevent foreign countries from selling the goods which they would exchange for the desired commodities. Through this interference with freedom of exchange, the "economic resources and materials destined for the use of all" are as effectively "hoarded" as though the possessing state had forbidden their exportation. One of the most necessary and helpful policies that the nations can adopt after the war will be drastic reduction in most of their tariff rates and complete abolition of others.

In the Christmas Message of 1941, the Holy Father denounces a "mad rush to armaments" as a grave provocation to war, and demands that all the nations "proceed with sincerity and honesty to a progressive limitation of armaments." A national order which assumes that national security cannot be had without enormous fighting equipment on land, on sea and in the air, is a distinct and powerful obstacle to the preservation of peace. Certain writers on this subject demand that the United States continue indefinitely the policy for heavy armaments, regardless of any international guarantees of peace and security that may be set up after the war. These persons are grievously mistaken in thinking that their recommendations would be helpful either to the national order or to international peace.

Another pertinent declaration in the 1941 Christmas Message is the following:

Within the limits of a new order founded on moral principles, there is no place for open or occult oppression of the cultural and linguistic characteristics of national minorities, for the hindrance or restriction of their economic resources, for the limitation or abolition of their natural fertility.

Any national order which includes such injus-

tice is a hindrance to international peace. A recent illustration is found in the friction that has arisen between Russia and Poland over the boundary to be fixed between these two countries. Whatever may be the merits of the controversy, the important fact is that the White Russians and Ukrainians attribute to Poland grossly oppressive conduct between 1921 and 1939. Because of this grievance, real or alleged, the position of Russia on the boundary question is considerably strengthened and the possibility of dissension among the United Nations considerably increased. The cruelties, real or alleged, inflicted by Belgium on the natives of the Congo, several years ago, is another prominent example of the thing we are discussing. The unfair treatment of the Negroes in the United States might possibly become a cause of world-wide dispute between the colored and the white races in a post-war international organization. It has already been utilized with some effect in Japanese propaganda to China.

In the Pope's Christmas Message of 1942, which describes five first steps in the attainment of internal order in the states, he declares that those "who would have the star of peace shine out and stand over society" should strive to restore to the human person his God-given dignity and work for

the practical realization of the following fundamental personal rights: the right to maintain and develop one's corporal, intellectual and moral life and especially the right to religious formation and education; the right to worship God in private and public and to carry on religious works of charity; the right to marry and to achieve the aim of married life; the right to conjugal and domestic society; the right to work as the indispensable means toward the maintenance of family life; the right to free choice of a state of life, and hence, too, of the priesthood or religious life; the right to the use of material goods, in keeping with one's duties and social limitations.

The foregoing and all the other extracts in this article from pronouncements by the Holy Father show that he sees an important and comprehensive relation between the internal conditions of a nation, between the national order, and international peace. His judgment will approve itself to any intelligent person who painstakingly examines the facts of the situation. All the Pope's recommendations tend to emphasize the necessity of a post-war international organization. Without such an organization they cannot be effectively implemented.

A final consideration deserves brief mention. A national order which ensures peace and justice at home will impel the people to desire and strive for the extension of these blessings to other lands; and this will promote international peace.

DISCUSSION QUESTIONS

1. What is National Order?
2. How can economic conditions within a country affect international peace?
3. Give examples of how oppression of minorities within a country have led to war and international difficulties. What can organizations of Catholic men and women do to alleviate racial discrimination in this country?
4. Why does national policy on armaments affect world peace?
5. What personal rights does Pope Pius XII say the national order must work for?

SUGGESTED READINGS

Pope Pius XII and Peace, 1939-1943. N. C. W. C. 10c.
1942 Christmas Message of Pope Pius XII. N. C. W. C. 10c.
The Popes and Christian Citizenship. N. C. W. C. 10c.
The Negro Worker in Free America. Francis J. Gilligan. N. C. W. C. 10c.
"Catholicism and the F. E. P. C. Case." George Higgins. CATHOLIC ACTION, January, 1943. 20c.

The Administrative Board, N. C. W. C.—(Continued from page 8)

Dennis J. Dougherty, Archbishop of Philadelphia, served terms on the Board in 1919 and 1920.

Among other members of the Hierarchy who have served on the Board are the Most Rev. Michael J. Curley, Archbishop of Baltimore and Washington; the Most Rev. John A. Duffy, Bishop of Buffalo; the Most Rev. Edmund P. Gibbons, Bishop of Albany; the Most Rev. Francis C. Kelley, Bishop of Oklahoma City and Tulsa; the Most Rev. Thomas E. Molloy, Bishop of Brooklyn; the Most Rev. John B. Peterson, Bishop of Manchester; and the Most Rev. Edwin V. O'Hara, Bishop of Kansas City.

Other former Board members, who are deceased, include: Cardinal Hayes; Bishop Lillis; Bishop Muldoon; Bishop Russell; the Most Rev. Austin Dowling, Archbishop of St. Paul; the Most Rev. John F. Canevin, Bishop of Pittsburgh; the Most Rev. Philip R. McDevitt, Bishop of Harrisburg; and the Most Rev. Louis S. Walsh, Bishop of Portland, Maine.

Seven members formed the Administrative Board in 1919 when the National Catholic Welfare Conference was organized. The number was increased to ten members at the 1935 meeting.

Worldwide Relief Work Carried on By Bishops' War Emergency and Relief Committee

Laetare Sunday, March 19, is the date set by the Annual General Meeting of the Bishops for the collection which will support the work of the Bishops' War Emergency and Relief Committee during the year to come. By far the most extensive phase of the Committee's work is the distribution of relief for the peoples of war devastated areas the world around, but particularly in Europe. Thus during the past year \$855,954.05 was made available to the Holy See for distribution to war sufferers in Slovenia, Croatia, Greece, Belgium, Holland, France, Lithuania, Malta, China, Russia, England, Italy, the Baltic countries, Finland, Poland, etc.

Refugees also have been helped in the various countries in which they are now exiles—Portugal, Spain, England, the United States, and others. Missionaries interned by the Japanese in the Far East have been aided, as have civilians interned in Paris.

Help also has been given to prisoners of war without distinction as to race, nationality or creed. Through the Holy See, Americans in Japan, Germany and Italy have been aided; English, Australians, Greeks, Indians, Serbians, Croats and French in Europe; Russians in Finland; and Italians and Germans in the United States, England and Australia.

The Military Ordinariate has been supported by the Bishops' Committee and important contributions have been made to the Chaplains' Aid Association. In addition, Mexican aspirants to the priesthood, who because of Mexican laws may not study for the priesthood in their native land, are able to enter Montezuma Seminary in this country, maintained through the funds received from the Bishops' War Emergency and Relief Committee.

American servicemen too have been given comfort and encouragement overseas where the USO does not reach. This has been done through the instrumentality of Catholic organizations and individuals in England, Ireland, Australia, North Africa, the Fiji Islands and in Asia. Trainees of the armed services in colleges from one end of the country to the other also have received spiritual care as well as attention to their leisure time activities and needs. This program has been administered by the N. C. W. C. Youth Department.

Contributions to the Bishops' Committee last year also made possible relief work in the Hawaiian Islands, aid for the Japanese in war relocation centers in the United States, as well as for thousands of Polish children in Iran and Finnish children at home in their native land.

The long roster of activities of the Bishops' Committee is supported by the contributions of American Catholics to the Laetare Sunday collection. Parishioners throughout the dioceses taking up the collection on this day will be asked again this year to share in this most varied and necessary work of mercy. As the Most Rev. Samuel A. Stritch, Archbishop of Chicago and Treasurer of the Committee, stated: "Even a larger work is going to be done in the future."

Chapel Furnishings at British Base Among Overseas Contributions of Bishops' Committee

A Catholic chapel at a large British Northern European base is being furnished by the American Catholic Welfare Commission with funds provided by the Bishops' War Emergency and Relief Committee of the National Catholic Welfare Conference. It is the first Catholic chapel to be erected in the region since the so-called Reformation. The British Admiralty gave the hut, but was not prepared to give any of the furniture of the chapel. The men at the station are going to build the altar and make the Communion rails.

Month by Month

American warships also use this base a very great deal, and it is understood that 40 per cent of their personnel are Catholics. A communication from the secretary of the Commission encloses excerpts from Catholic chaplains in Italy and in the Far North, thanking the Bishops' Committee for gifts of religious articles to men at the front.

An emergency appropriation of a substantial sum of money has been allocated by the Bishops' War Emergency and Relief Committee for the aid of the victims of famine in India, it was announced by the Most Rev. Edward Mooney, Archbishop of Detroit and Chairman of the Committee.

The allocation was made earlier in December and the money has been dispatched to the Most Rev. Ferdinand Perier, S.J., Archbishop of Calcutta.

Bishops Hartley and Howard Claimed by Death Six Days Apart

During the month of January the Hierarchy of the United States lost two members—the Most Rev. James J. Hartley of Columbus, and the Most Rev. Francis W. Howard of Covington. Strange to say, Bishop Howard served under Bishop Hartley before being made a Bishop himself.

Bishop Hartley, the fourth Bishop of Columbus, died on January 12 at the age of eighty-five, victim of a heart attack. He was born, baptized, ordained and consecrated within the limits of the diocese over which he presided for so many years. He had a long record as a particularly able administrator and builder and for more than a quarter of a century was a leading figure in the Catholic Press. It was in Columbus, with Bishop Hartley as host, that the Catholic Press Association of the United States was founded, in 1911. Bishop Hartley has been an indefatigable worker, not only in the field of the Press but in education and welfare work. In every line of endeavor, spiritual and material, the diocese made well-organized and rapid progress.

CATHOLIC ACTION—MONTHLY PUBLICATION OF

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the
Archbishops and Bishops of the U. S.

N. C. W. C. ADMINISTRATIVE BOARD

MOST REV. EDWARD MOONEY, Archbishop of Detroit, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. SAMUEL A. STRITCH, Archbishop of Chicago, vice chairman of the Administrative Board and treasurer; MOST REV. FRANCIS J. SPELLMAN, Archbishop of New York, secretary of the Administrative Board; MOST REV. JOHN T. McNICHOLAS, O.P., Archbishop of Cincinnati, episcopal chairman of the Department of Education; MOST REV. JOSEPH F. RUMMEL, Archbishop of New Orleans, episcopal chairman of the Legal Department; MOST REV. JOHN J. MITTY, Archbishop of San Francisco, episcopal chairman of the Department of Catholic Action Study; MOST REV. JOHN F. NOLL, Bishop of Fort Wayne, episcopal chairman of the Department of Lay Organiza-

with the N. C. W. C.

Bishop Howard died on January 18 after an illness of several months. He was fifth Bishop of Covington and one of the most distinguished figures in the field of Catholic education in the United States. He was born in Columbus in 1867 and ordained to the priesthood in 1891.

In 1903, with a number of other educators, he was instrumental in bringing into annual conference various scattered groups of Catholic educators, his initiative in this regard resulting in the formation of the National Catholic Educational Association.

Bishop Howard was the first Secretary General of the National Catholic Educational Association, elected to this office at the first annual meeting of the Association in St. Louis in 1904. In 1929 he was elected President General at the twenty-sixth annual meeting in Toledo. He held this office until 1936, when he resigned. Since then the Bishop had acted as Chairman of the Advisory Committee of the Association.

Bishop Howard was made a domestic prelate in 1920 by Pope Benedict XV, principally for his work in the development of Catholic education in the Diocese of Columbus, where he served for a number of years as Chairman of the Diocesan School Board.

Both Bishops Hartley and Howard were appointed by Pope Pius XI Assistant at the Pontifical Throne.

Red Cross Seeks \$200,000,000 In March Drive

During March the American Red Cross will raise its 1944 War Fund. A goal of \$200,000,000 has been set for this one month campaign. This large sum will support a vast program of services both to the men in the armed services and to the civilians on the home front. An idea of the scope of Red Cross war work alone is given in the following brief statistical summary: Surgical dressings made for Army and Navy, 925,000,000; blood donations collected by the Red Cross for the Army and Navy, 4,800,000; nurses recruited for and assigned to the Army and Navy, 27,600; number of servicemen or families assisted by Red

Cross camp and hospital workers, 3,800,000; Red Cross food parcels packed for American and United Nations prisoners of war, 5,390,000; Red Cross clubs, rest homes, and dayrooms in operation overseas, 309; war relief provided by or through the American Red Cross (since September 1, 1939), \$77,686,590.

The Red Cross is completely dependent upon voluntary public contributions and gifts.

Two New Pamphlet

Printings Available at N. C. W. C.

The article entitled "Liberty of Education," by William F. Montavon, featured in the October issue of CATHOLIC ACTION, has been made available to the general public in attractive leaflet form. The article studies the meaning of educational freedom under the Constitution as interpreted by the United States Supreme Court.

"Inter-Credal Cooperation"—the second recent pamphlet printing made available at N. C. W. C. headquarters—is a publication of the Catholic Association of International Peace and is also a reprint. It consists of papers by Rev. Wilfrid Parsons, S.J., and Rev. John Courtney Murray, S.J., on "Inter-Credal Cooperation in the Papal Documents" and "Inter-Credal Cooperation: Principles," respectively, which appeared originally in *Theological Studies*.

These papers were abbreviated and adapted by the authors for the general reader before reprinting. The two papers clearly state the need of cooperation of all believers in rebuilding a social order based upon the law of God.

Copies of both publications may be had free on request as long as the supply lasts.

Subscribers in 28 Countries Receive

N. C. W. C. Reprint of "Acta Apostolicae Sedis"

Subscribers in 28 countries and territories outside the United States, in addition to those in this country, now are receiving the N. C. W. C. reprint edition of *Acta Apostolicae Sedis*.

Distribution of the official organ of the Holy See was undertaken by the N. C. W. C. last September and will continue for the duration of the war. This has made possible renewal of circulation in many countries where distribution had ceased for some time due to the war.

Circulation of the N. C. W. C. edition, an exact copy of the original, is chiefly in the Western Hemisphere. A list of the places outside the United States from which subscriptions have been received follows: Alaska, Argentina, Australia, Bahamas, Bolivia, Brazil, British Honduras, British West Indies, Canada, Chile, Colombia, Costa Rica, Cuba, Dutch West Indies, Ecuador, El Salvador, Guatemala, Hawaii, Honduras, India, Mexico, Newfoundland, Nicaragua, Panama, Paraguay, Peru, Puerto Rico and Venezuela.

Canadian Secretariate

Similar to N. C. W. C. Being Established

The Archbishops and Bishops of Canada recently announced the establishment of a permanent Secretariate in Ottawa, patterned on the National Catholic Welfare Conference in the United States. First announcement of the Secretariate came from the residence of His Eminence Rodrigue Cardinal Villeneuve, Archbishop of Quebec.

The new set-up will act as "a clearing center for problems having a Catholic bearing on social and kindred problems of our country."

The Secretariate, which will be headed by a member of the Hierarchy, will have two secretaries. The French secretary will be Rt. Rev. Msgr. Paul Bernier, Chancellor of the Archdiocese of Quebec, and the English secretary will be appointed soon.

Monsignor Bernier has been in Washington during the past month studying the work of the N. C. W. C.

NATIONAL CATHOLIC WELFARE CONFERENCE

Members: MOST REV. JOHN GREGORY MURRAY, Archbishop of St. Paul, episcopal chairman of the Press Department; MOST REV. KARL J. ALTER, Bishop of Toledo, episcopal chairman of the Department of Social Action; and the MOST REV. JAMES H. RYAN, Bishop of Omaha, episcopal chairman of the Department of Youth.

RIGHT REV. MSGR. MICHAEL J. READY
General Secretary

VERY REV. MSGR. HOWARD J. CARROLL, S.T.D.
Assistant General Secretary
REV. JAMES LAWLER
Assistant to the General Secretary

REV. PAUL F. TANNER
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

NATIONAL COUNCIL CATHOLIC WOMEN

Organization and Development
Catholic Press Month
Youth—With Our Nationals

MEET A WORKING COMMITTEE

MADAM PRESIDENT: This is your Committee on Organization and Development.

This is the committee that gets the affiliations for your Bishop's diocesan council of Catholic women—of which Council you have the high privilege and responsibility of being President—and for the National Council of Catholic Women. This is the committee that makes speeches and sends letters to the parish societies, the city-wide clubs of Catholic women, the local Courts of Catholic Daughters, the Circles of the Daughters of Isabella, the units of other national organizations, and the chapters of College Alumnae, inviting them to Come-into-Counsel in the diocesan council of Catholic women.

This is the committee that writes courteously to pastors seeking an opportunity to discuss the work of the diocesan and national councils.

This is the committee that renews affiliations as they come due so that there is never a break in the chain of unity.

This is the committee that builds your diocesan council, erecting the strong girders of united numbers and talents without which your other Council committees would have nothing upon which to build.

This is the committee that is the main artery of your committee system, pumping life and health into all other parts.

This is the committee that of all others carries forward, year after year, the original and permanent purpose of the diocesan and national councils: to *unite* all organized groups of Catholic women.

The shifting needs of the times do not affect the committee on Organization. In peace and in war; in an era of prosperity for the Church, the home, and the school; or, in a period of persecution, there is always the same need that our bishops recognized twenty-four years ago of organized Catholic women uniting the strengths of their varied societies in a common Council of Catholic women.

A THOUSAND DIFFICULTIES; NEVER A DOUBT

In the above introduction, Madame President, you do not recognize your own committee on

Organization? You say that you and your deanery presidents dreamed of such a model but that the committee started off with enthusiasm and grew sickly from discouragement.

And small wonder that it grew sickly. It met a thousand difficulties. (The founders of the N. C. C. W. foresaw them all and were not afraid.) It met ignorance; it met indifference; it met fear and nagging jealousy; it met the "how much do we get out of it?" and the "how much will it cost us?" It met the shut-ins who do not see beyond their own parish, their own city, or their own diocese. A thousand difficulties, surely, but all together they do not make one doubt of the need that there is for Catholic women to be as united in putting their faith to work in social life as they are when they kneel, side by side, at the Holy Sacrifice of the Mass.

That is what the first Christian women did. And they won many other women from paganism. St. Paul praised these Christian women as his "helpers in Christ Jesus." That is what the bishops of the U. S. asked us Catholic women to do when they organized the National Council of Catholic Women in 1920. And that is also the plea of Pope Pius XII who, with so great faith in the healing mission of women, asked us to raise this "wounded world." Wounds to the social body require a higher art of healing than wounds to the physical body.

CLOSE THE RANKS!

The N. C. C. W. has been called "a massing of the forces of Catholic womanhood, which is one of the most inspiring and hopeful signs in American life today." And it is a hopeful sign. That there are still a "thousand difficulties" and more than a thousand societies of Catholic women still standing apart from their sister societies in the diocese and in the nation, is only a challenge, Madame President, that your committee on Organization can go forward to meet.

We remember with gratitude that it has been the committees on Organization that have gone forth with Knowledge of their subject; Prayer for their efforts; Patience with the impatient; Perseverance with the indifferent; unfailing Courtesy; Respect for the Other's Opinion; the

desire to Give more than to receive, that have made possible the "massing of the forces of Catholic womanhood."

The N. C. C. W. asks these committees to do more. This year the N. C. C. W. hopes to increase its affiliations by 1,140, bringing its total number to 5,000 organizations of women. The N. C. C. W. wants to "close ranks." A concerted effort for affiliations at this time is not without sound reason. The N. C. C. W. and many Council leaders in the dioceses are looking thoughtfully toward the signs of the times and seeing an urgent

need for *closed ranks*. So long as there is even one society of Catholic women in a diocese or in the nation that remains isolated from the Bishops' program of social reconstruction, there is a gap in the ranks. Where that gap exists we are weak.

N. B. *As this article is written, the N. C. C. W. has not only received renewals of the 426 affiliations from the Chicago Archdiocesan Council of Catholic Women but four new memberships as well!*

LET YOUR LIGHT SHINE!

"OUR SAVIOR has things to do for the American people, and He has chosen to do them through us. What the world needs, we possess. We have something to give, and we are derelict to our duty in the degree that we separate ourselves from other people and hoard up the grace that is in us."—Rt. Rev. Msgr. George Johnson.

PUBLIC RELATIONS

These words of Monsignor Johnson strike the keynote of our Public Relations work. We cannot "hoard up the grace that is in us." We must participate fully in every community activity, in all parish and diocesan work, in every phase of life today, and we must do it as Catholics, bringing out in our daily living the truths of our religion. If Our Savior "has things to do for the American people . . . and has chosen to do them through us" He is counting on our cooperation. Through us must come to those who have been deprived of His truth a knowledge of Christian principles; through us must come to those in need true Christian charity which strengthens minds and hearts as well as bodies; through us must come to burdened souls the grace of God which He gives us in answer to our prayers.

Catholics are awakening to their responsibility and, very particularly, our Council women are responding to these needs. All reports coming in to headquarters show the magnificent work being accomplished by Council women "in the service of God and country." It is just here that our Public Relations committees play such an important part. By making known a small work in one place it becomes an activity participated in by thousands. Catholic news and Council news must be brought constantly before the public and this task logically falls to the Public Relations chairman.

First in this work comes the parish Public Relations committee. Every parish meeting, every parish activity is of interest and importance to the local community. Personal calls, telephone calls, handbills, the local press—even the radio—

are all avenues of publicity open to the parish chairman. She must be on the alert to grasp each opportunity, for frequently one opportunity seized leads to another. Then, too, she must work in cooperation with the deanery Public Relations chairman, sending in news of local activities, publicizing—in the parish—deanery, diocesan and national events.

Next in the scale is the deanery Public Relations committee. We commence here to see the gathering together of the threads which will be woven into a pattern of unity—the parish, the deanery, the diocese, the nation, indeed even the international, for the National Council of Catholic Women embraces in its framework contacts with the Latin American countries and with European countries when conditions permit. The deanery Public Relations chairman receives reports from the parish chairmen and passes them on to the diocesan chairman. In like manner information from headquarters or matters of diocesan interest are sent through the deanery chairman to the parish societies. Thus a two-way system of communication is maintained. The entire Public Relations program can be strengthened if news of activities is sent to headquarters promptly.

The great opportunity of the diocesan Public Relations chairman is the diocesan paper. It reaches practically every Catholic home in the diocese and brings to individuals and families the news of Catholic activities of local, national and worldwide interest. It joins together into a closer unit those who have a common aim—the spread of the Kingdom of God on earth. Many diocesan papers give the diocesan councils of Catholic women a special section weekly for news of Council interest. This reporting of Council activities is showing that a great contribution is being made by Catholics to the wartime needs of our country without a lessening of ordinary peacetime pursuits. In the carrying on of these many activities Catholics and non-Catholics are meeting and to Catholics is being offered the opportunity to give of that "something" which we possess.

This challenging remark of Monsignor Johnson's, "What the world needs, we possess," causes us to go deep into our consciences to see what we really have—the gift of Faith, Divine revelation, a Church to guide us. But what are we doing with them? Are we making the best use of these great gifts? Are we strengthening our faith, are we deepening our knowledge?

The National Organization for Decent Literature was the Bishops' expression of their realization of the potential power which lies in literature. Indecent books and magazines had become a menace to morals and so it was necessary to remove these books and periodicals from the newsstands. Then followed the logical corollary of this action, the fostering of good reading habits. In both of these endeavors the N. C. C. W. Committee on Libraries and Literature played an important part.

There is a continuing need for Libraries and Literature participation in this great work. Newsstands do not remain clean if vigilance is relaxed. An ever new reading public awaits our book reviews, our reading suggestions, our parish lending libraries. Press Month reminds us that by subscribing to our Catholic newspapers and magazines we increase our Catholic knowledge and widen our sphere of influence.

In a world so openly hostile to religion it becomes the duty of every Catholic lay person to present the case of Christ, clearly, cogently, and we are truly "derelict to our duty in the degree that we separate ourselves from other people and hoard up the grace that is in us."

DIOCESAN HEADQUARTERS

With diocesan headquarters in over a dozen dioceses at the present time, we welcome news from two rather recently opened.

At an impressive ceremony, the new headquarters of the Cleveland Diocesan Council of Catholic Women was blessed by the Most Rev. Edward F. Hoban, Coadjutor Bishop of Cleveland. Guests at the tea and reception were the president and assistant executive secretary of N. C. C. W. and the president of the Toledo Diocesan Council.

From the Los Angeles Archdiocesan Council comes the following report: "We have two large rooms in the Catholic Center Building, the first floor of which is given over to the Confraternity of Christian Doctrine. Across the hall from us are the C. Y. O. and the Holy Name Society.

"A large square room serves as a reception hall for all the offices. We utilize this space the second Tuesday of every month for the meetings of our parish chairmen. This space seats about one hundred women comfortably.

"Our board meetings are held regularly in what we call the board room; our correspondence and business is conducted in the other. We have plenty of wall space for bulletin boards, on which we mount also photographs as well as work being done by the parishes and names of chairmen. We have a bookcase as well as a table for the display of publications.

"Our set-up has lent itself to making a friendly atmosphere where parish chairmen, deanery presidents and directors may come to get typing done, or use the typewriters, meet in conference, etc.

"The office is open Tuesday, Wednesday and Thursday, from 10 a. m. to 4 p. m. We have a paid secretary for these days."

IN THE FIELD OF YOUTH

At the present time, all communities are faced with the problem of juvenile delinquency. Facts and figures are readily available. Now, more than ever before, an adequate youth program is essential. The family circle has been so disrupted that children and young people are frequently left to their own resources and, more often than not, drift into dangerous types of recreation and amusement. Our youth serving organizations have their greatest opportunity to exercise their influence and protect our boys and girls in these emergent times.

A number of dioceses are reaching more and more youths through wartime activities. This is amply demonstrated in the Detroit Archdiocese. Mrs. Harry A. Lombard, president of the Detroit Archdiocesan Council (formerly archdiocesan youth chairman) reports the recruiting of hostesses for the National Catholic Community Service. She states, "This program has been successful and by the methods used we have succeeded in stimulating interest in the Sodality in the different parishes." Outlining the procedure, Mrs. Lombard writes, "The prefect of the Sodality and the parish chairman of the council of Catholic women obtain the names of the girls in the parish who are interested in participating as dance hostesses in the USO-NCCS work. This list is then signed by the parish spiritual director and sent to the Archdiocesan Council of Catholic Women's office.

"The requirements for the girls are that they must be at least eighteen years of age, out of high school, and in good standing in the parish. This latter qualification is usually determined by the activity of the girl in the Sodality; as a consequence many have joined the Sodality in order to participate in this program.

"After the recruiting is completed, groups from the different parishes are invited by the Archdiocesan Youth Chairman, Mrs. H. Dee McCullough, to a training course. The classes

usually last about an hour to an hour and a half and cover the following topics: an outline of the USO and the reason for the program; personal appearance; personal responsibilities; manner of participation; discussion.

"Upon completion of the course, the girls are given an identification card and a duplicate is sent to the N. C. C. S. office for its files. The girls must present their cards when attending dances. As the girls are needed for dances, they are invited in advance by the prefect of the Sodality, who has been notified by the youth chairman of the parish council of Catholic women of the number needed; the latter accompanies the girls to the various dances as a counsellor."

In closing, Mrs. Lombard adds, "It has been interesting to note the cooperation and the working together of adult and youth since we inaugurated this program."

The future outlook for our committee: Communities large and small throughout the United States have organized post-war planning committees. Many have made valuable surveys pointing to employment possibilities, rehabilitation programs, more adequate recreational facilities, etc. Organizations, both civic and religious in character, have been invited to participate and make recommendations.

Youth chairmen — diocesan, district, and parish—have valuable contributions to make. What is being done in your community? Are you participating in the planning, either directly or through a duly appointed representative of your organization? National headquarters and your N. C. C. W. Youth Committee would value your comments and reports in this connection.

If the wartime activities of your youth group or groups were not included in your last report, why not report upon them now?—*Lenna Wilson McGrath* (Mrs. H. J.), *National Chairman, Committee on Youth, N. C. C. W.*

WITH OUR NATIONALS

Opening a drive in Newark for new members, Miss Kate Mahoney, supreme president, L. C. B. A., explained the various type of insurance available to members today, and the advantages of these types.

The Women's Catholic Order of Foresters, too, has had a series of articles on insurance and its role in the prevention of inflation.

The New York Chapter of the I. F. C. A. has made available Braille cards for Christmas, Easter, First Communion, Confirmation, and other occasions. Those desiring information on this Catholic Braille material may write the Committee of Activities for the Blind, I. F. C. A., 62 East 21st Street, Brooklyn, N. Y.

The September Quarterly *Bulletin*, I. F. C. A., carried an excellent article on book reviewing.

The *Fraternal Leader*, organ of the Ladies' Catholic Benevolent Association, has carried a number of interesting articles, one being "Aid for the Deaf and Hard of Hearing," giving some ordinary precautions that may prevent deafness.

Headquarters for the convention of the National Council of Catholic Nurses, to be held May 19, 20, and 21, will be Room 702, Fitzsimmons Building, Pittsburgh, Pa.

To combat juvenile delinquency, the Catholic Daughters of America is planning an extension of out-of-school recreational programs.

A course in radio techniques, including acting, sound effects, script writing and broadcasting, is being made available to members of the Sodality Union.

Your prayers are requested for the repose of the souls of Sister Mary John Bosco, (Mary I. McTernan) of the N. C. C. W. Women's Overseas League, Mrs. Mary F. Davitt, long a prominent officer and director of the National Circle, Daughters of Isabella, and Mrs. Anna Kocher, supreme first vice president, L. C. B. A.

PERSONAL SANCTIFICATION

"Let the war prayer of the Church be the Mass." With these words of Our Holy Father in mind as an inspiration and a challenge, the Council of Catholic Women of the Archdiocese of Chicago has moved steadily forward toward the spiritual goals set for it by Archbishop Stritch. Daily attendance at Mass has been promoted in every parish of the archdiocese through effectively planned cooperation between the pastor and Daily Mass chairman.

Closed retreats and Days of Recollection have been furthered as a result of the activities of the Council of Catholic Women's Retreat Program. The goal set by the archdiocesan committee is that at least one representative from every parish attend a closed retreat this fall.

The Council is also cooperating in the consecration of the archdiocese to the Sacred Heart, through the Enthronement of Christ in the Home. This consecration, a feature of the centennial celebration of the erection of the archdiocese, is in accord with the plan of Archbishop Stritch to have the Sacred Heart enthroned in every home.

Congratulations are in order to the Chicago Archdiocesan Council which has just issued its first monthly news letter, containing messages from Archbishop Stritch and Mrs. Thomas, president, as well as notes on meetings and news of parish activities.

NATIONAL COUNCIL

CATHOLIC MEN

Say the Beads
Radio Programs
Field Notes

BEADS AND BULLETS

IN THE April issue of CATHOLIC ACTION we urged the daily recitation of the Rosary by families for an early peace and for the safe return of loved ones.

We have not been alone in this, for Bishops, Pastors, Diocesan Councils of Men and Women, the Holy Name Society, the Knights of Columbus, the St. Vincent de Paul Society, and many other organizations and very many individuals, among whom we first think of Father Patrick Peyton, C.S.C., have all joined in the crusade. Father Peyton, restored to health, and convinced that it was due to Mary's Rosary, launched a campaign which has reached every Bishop and pastor in the country. The response has been amazing. Bishops have written pastorals, pastors have preached the Family Rosary, Catholic editors have written editorials.

A total of 350,000 "Rosary Crusade" pamphlets published by the Holy Name Society have been sent to USO-NCCS Clubs throughout the country. The first two California units of the

"Army of Prayer," inaugurated by the Rt. Rev. Msgr. Michael F. Sullivan, Vicar General of the Diocese of Monterey-Fresno, have been organized in the University of California, Berkeley, and at St. Robert Bellarmine Church, Burbank. Bishop Gorman, of the Diocese of Reno, has called upon all the Catholics of Nevada to enlist in the Army and help storm heaven with a barrage of prayer.

The St. Vincent de Paul Society of Saginaw, Mich., distributed 11,000 leaflets explaining the devotion and urging its spread. Rt. Rev. Msgr. Daniel Byrnes, pastor of the Visitation Church of Chicago, directly or indirectly is responsible for more than 40,000 families, far and wide, saying the Rosary, according to records he has kept.

"A Rosary a day for the boys now away" is the slogan adopted by St. Anthony's Sodality of Runge, Tex., where the San Antonio Archdiocesan Catholic Action Council of Men, an affiliate of the National Council, has incorporated the Family Rosary in its program of activities.

"I hold Rosary on Sundays when we are not working," Lieut. Col. James Patrick Devereaux wrote his mother from a Shanghai prison camp. Colonel Devereaux commanded the little garrison of Marines on Wake Island before it was overwhelmed by the Japanese.

Most Reverend John Mark Gannon, Bishop of Erie, has urged the "Victory Crusade" in which Catholics pledge themselves for the duration to say the Rosary every day and receive Holy Communion once a month for the special intention of an early victory and just peace.

During October special emphasis was given the Rosary crusade, and now, lest our ardor cool, we are urging again that every one of our affiliated organizations, whether Diocesan, Deanery, or Parish, renew its effort in a special way to have every man who is the head of a family gather that family together and in cooperation with whatever Rosary program is under way in the parish or the diocese, lead his family in the recitation of the Rosary every day till the war is won. If you have not yet written us for a copy of "The Rosary Crusade" do so at once. It is a beautiful pamphlet with the fifteen mysteries illustrated in colors, published by the National Headquarters

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(Department of Lay Organizations, National Catholic Welfare Conference)

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of the Holy Name Society. It was offered to listeners by Father James J. McLarney in his talk on October 31 in the HOUR OF FAITH program over the Blue Network.

Above all, the Holy Father, in an encyclical on the Holy Rosary, desires very earnestly that the Rosary be recited both in the churches and in homes.

LIPS TO DECLARE IT

"I do not remember that any Catholic to whom I broached the subject of religion (before I became a Catholic) displayed any particular interest, or seemed anxious to help me."—*John Moody.*

And yet, "All priests who have been successful in making converts insist upon the necessity of enlisting the cooperation of the laity in this work. Their unanimity arises from the fact that the Church finds her most direct approach to the non-Catholic world through our Catholic laity. . . . The point to be realized is this: Non-Catholics know the Church mainly through the Catholic laity. If Catholics do not utilize this opportunity and do not recognize any obligation to make converts, the apostolate to non-Catholics will scarcely succeed."—*Our Sunday Visitor, September 19, 1943.*

But,

"I think sometimes that the explanation is that American Catholics are, without being aware of it, permeated with the Protestant spirit—indeed, with something much worse . . . that of the neglect of God. . . . An unreligious attitude toward life is taken for granted. Nothing could be more insidious."—*Theodore Maynard.*

And "The average Catholic seems to regard his religion as a very private affair, as something from which he benefits personally; but he does not regard as his business to make others sharers in it.

"This attitude is, of course, heretical. Christ tells us that His followers must let the light of their faith shine before others in order to attract others to it. The little Catechism tells us that our faith must be 'active.' The purpose of the Sacrament of Confirmation is to make its every recipient a soldier, who is expected thereafter to aggressively promote his faith and even to fight for it.

"If Catholics, where they constitute even only twenty per cent of the population, had half the zeal and the militancy of the Communist, everyone's attention would be directed to the Catholic religion, and most people would try to ascertain, even out of curiosity, what it is all about.

"Knowing that no one ever seriously studied the Catholic religion without warming up to it, one would think that every Catholic would take pride in publicizing the attractive things of their

religion. Will you begin to do it?"—*Bishop Noll in Our Sunday Visitor, September 19, 1943.*

Nevertheless,

"After reciting prayers for purity of heart and lips, we read the Gospel message of Jesus; signing our forehead to understand it, our lips to declare it publicly, our heart to love it."—*My Sunday Missal.*

Now "Catholic Action, after all, is simply the apostolate of the faithful, who, directed by their Bishops, lend their aid to God's Church, and in a certain fashion complete its pastoral ministry."—*Pius XI, June 11, 1929.*

"Catholic Action associations are the arm given by God and the Church to the mind and heart of the parish priest."—(*Cardinal Secretary of State, May 19, 1921.*) "Priests will find in the members of Catholic Action faithful and diligent collaborators, who will powerfully second their efforts where they themselves could not penetrate. . . . Catholic Action we deem to be as indispensable at the present time as the priestly ministry itself."—*Pius XI, April 12, 1924.*

So,

"What is the reason for having a Diocesan Council of Catholic Men?

"To establish official Catholic Action for the men of the Diocese, and thus assist the Bishop in the apostolic work of the Church in the Diocese and help the pastor in the apostolic work of the Church in the Parish."—*Manual of Instructions, St. Augustine Diocesan Council of Catholic Men.*

Copies of the Manual of Instructions may be secured for 35c by writing the St. Augustine Diocesan Council of Catholic Men, P. O. Box 322, Jacksonville, Fla. We urge our affiliates to secure a copy of the manual, to study Catholic Action and to engage in works of the lay apostolate.

NO HARPS FOR US

"Isn't it too bad that so many people think of heaven in terms of golden pavements and crystal fountains, of white robes and harps? It's a shame, because, the first thing you know, they are thinking of heaven as a place of never-ending boredom instead of, as it certainly is, a place of everlasting joy and peace.

"Heaven will be perfect. 'Eye has not seen nor ear heard, nor has it entered into the heart of man, what things God has prepared for those who love Him.'

"If God has prepared nothing more for us than swishing robes and plinking harps, then the whole thing does look pretty dull. . . .

"But God is wise. He knows us from the heart out, and He knows just what we want."

Father Richard Ginder has written the above in the opening paragraphs of an interesting and arresting article for the Narberth Movement entitled "No Harps and White Robes for Us!"

Like all Narberth messages, "No Harps" is very short—about 400 words—and may be read in a minute or two.

Narberth messages are printed in two forms—folders and newspaper articles. The folders, intended to be mailed to non-Catholics, each contain a different message every month for a year, or two years, or indefinitely. Your society prepares a list of non-Catholics living in the neighborhood; we supply you with the folders, imprinted with the name of your society, then you mail a folder every month to each non-Catholic on your list. That's one part of the Narberth Movement.

The other part is the Narberth newspaper plan. The plan is that your society, as an affiliate of the National Council of Catholic Men, secures from us a series of fifty-two of the messages, printed in newspaper style, and then asks the editor of the local paper to run one free of charge every week. When the year is up we have more for you.

Any affiliate could, in all probability, undertake one or the other of the two plans and we suggest that you write for samples and descriptive literature. Both plans are tried and proven forms of the apostolate of the printed word; a worthy work of Catholic Action for your society or association.

FROM THE FIELD

Month In, Month Out. The Belleville Diocesan Council of Catholic Men asks every man in every parish in the Diocese to receive Holy Communion on the second Sunday of every month and "pray for a just and lasting peace and for the enthronement again of Christ in the hearts and lives of nations and peoples." The plea to the men was made in a letter by Reverend A. F. Giesen, Diocesan Moderator of the Council of Men.

"We would prefer to have this particular Sunday labeled 'Men's Sunday,'" wrote Father Giesen, "and that the men and boys receive Holy Communion at any Mass and approach the rail from any place in the Church, wherever they choose to sit. If it is convenient, we would appreciate an arrangement whereby the men and boys would receive first, so that the parish Lieutenant may be able to report the approximate number to the executive committee.

"At the same time we ask that every father of a boy in the service and every wife of a husband in the service write a letter of request that, wherever that boy or husband may be stationed, he receive Holy Communion on the second Sunday of the month. In that way we will have a union of the 'home front' with the 'battle front.' We will also aid our boys to be prepared for that last bugle call—if God so wills."

I'm From Missouri. Evidence that the men of Missouri in the Diocese of Kansas City are sincerely interested in the work of their Diocesan Council of Catholic Men is shown by figures just released by the diocesan office. In 1942 a total of 3,981 men responded to the Fall drive for individual contributions of fifty cents for the support of the Council. In 1943 the tally shows 5,380.

Diocesan officers toured the diocese during the drive and at sectional meetings explained the work of the Holy Name Society, the St. Vincent de Paul Society, the Confraternity of Christian Doctrine and the Youth Council. The Diocesan Council of Men is a federation of associations and groups of men having offices in the Catholic Action Center, 3147 Broadway, Kansas City, Mo.

Movies. On August 15 the Gary (Ind.) Deanery Council of Catholic Men showed two 8-mm. technicolor films, "A Priest Forever" and "Ordination," as part of their program for their regular meeting of that day.

These films were produced by the Kansas City Council of Catholic Men, which has generously offered to lend them, free of charge, to any affiliate, whether parish or diocesan, of the National Council. To get the films, write to national headquarters.

Toledo. Article I of the new constitution of the Toledo Council of Men adopted recently approved by Most Reverend Karl J. Alter, D.D., Bishop of Toledo, reads as follows: "This association shall be known as the Toledo Council of Catholic Men. Its objects shall be to promote Catholic Action, to encourage the practice and application of the principles thereof in harmony with the policies of the National Council of Catholic Men, and to undertake such activities in furtherance of these aims as may from time to time be initiated by the members or be directed by the Bishop of the Diocese of Toledo."

The Toledo Council of Men was originally established in 1934 to cover the whole Diocese. The reorganized Council will cover, at first, only the Deanery of Toledo. The business of the Council is to be carried on by a House of Delegates, composed of one delegate from each of the forty-four parishes and five missions in the Toledo deanery; twenty-five delegates - at - large; two delegates from the St. Vincent de Paul Society; delegates from the Knights of Columbus Councils in the deanery; and delegates from other associations which affiliate themselves with the Council.

The House of Delegates held its first meeting October 1, with seventy-seven members present. Mr. Francis I. Nally, of *The Catholic Chronicle*, is president; Lee R. Kolb, vice president; Norbert J. Giebel, treasurer. Mr. Daniel B. Conlin is the

full-time paid executive secretary of the Council. The National Council offers its sincere good wishes to the reorganized Toledo Council and particularly congratulates it upon its realization that a full-time paid secretary is essential to the best operation of a Council of Men. We hope to be able to report every month good, practical work being done by the men of Toledo.

PROGRESS IN NODL

The National Organization for Decent Literature is, as our readers know, assisted in its work by the National Council of Catholic Men. This work consists of assigning magazines to reviewers, collating reviews received, preparing a tentative list for submission to the Episcopal Chairman of NODL, and conducting negotiations with publishers.

A glance at the newsstands in your neighborhood will show you that many magazines have "cleaned up." This is obvious from the cover pictures and the contents, both of which are less sensational and indecent. However, there are still some offenders.

Generally, the magazine publishers have cooperated with NODL. Each month, many of them are sending dummies of their magazines to the Washington office for an opinion as to whether or not the contents violate the NODL Code, and for an opinion as to what can be done to make the magazine conform to the Code.

Advertising for sex books and the like has largely disappeared from magazines on sale on the newsstands.

All this indicates the effectiveness of the work done by NODL.

But vigilance is still necessary.

We here wish to thank those reviewers who have given their services to the work and we wish also to thank those who have recently volunteered for

this arduous task. Their help is greatly appreciated.

Our affiliates can help us too, first of all by their prayers. Secondly, they can apprise the Washington office of any obscene or indecent material that they happen to see on newsstands or that is sent to them. It will help the Bishops' Committee in their aim of stemming the flood of indecency that threatens our country.

"THE HOUR OF FAITH"

If you happen to pick up "The Hour of Faith" some Sunday at 11:30, you won't hear a sermon. You will hear a talk and, perhaps, the most informal kind of religious talk you have ever heard in your life.

When the National Council of Catholic Men last year was offered a weekly half-hour on the coast-to-coast Blue Network, the Radio Committee bent all their efforts toward the production of an informal period of instruction, slanted mainly at non-Catholics, but acceptable to Catholics as well. They decided against sermons of the conventional sort. They wanted a series of cozy chats, addressed to an audience who might well be enjoying their Sunday rest in the solid comfort of a rocking-chair. These talks were not to be much longer than ten minutes; the rest of the time would be given over to devotional music, inspiring, without being "highbrow," by an organ, harp, violin, and male quartet.

The present speaker, Father Richard Ginder, an instructor in religion at St. Charles College, Catonsville, Md., is an associate editor of *Our Sunday Visitor* and the present writer of the Narberth pamphlets sponsored by the National Council of Catholic Men. He brings to the microphone every possible device for clarifying his subject and making it interesting.

Be sure to listen in.

RADIO SCHEDULE

The National Council of Catholic Men is now producing TWO nationwide radio programs.

THE CATHOLIC HOUR (NBC Network). Sundays, 6:00 p. m., E.W.T. Speaker: RT. REV. MSGR. FULTON J. SHEEN, January 2 through April 9, 1944

General Subject:

ONE LORD: ONE WORLD

Feb. 6: *The Domestic Condition of World Peace*

Feb. 13: *The Social Condition of World Peace*

Feb. 20: *The International Condition of World Peace*

Feb. 27: *The First Word to the Cross—A Word to Humanists*

THE HOUR OF FAITH (Blue Network). Sundays, 11:30 a. m., E.W.T. Speaker: REV. RICHARD GINDER, January 2 through February 27, 1944

Feb. 6: *It's the Gospel Truth!*

Feb. 13: *He Was God!*

Feb. 20: *Advance Information*

Feb. 27: *God's Signature*

CONFRATERNITY OF CHRISTIAN DOCTRINE

Lay Apostles
in the Making

HAVE you ever observed how many people read books, pamphlets, and tracts on *HOW* to do things and *how* to be persons? *How to Think, How to Pray, How to Be Healthy, How to Relax.* Recently an inconspicuous leaflet was given to each member present at a Catholic Action meeting held within the shadow of the Capitol. It is entitled, *How to Be a Saint.* The *HOW* books do catch. People are interested.

The Confraternity of Christian Doctrine—a field of Catholic Action in the parish—answers the question *HOW* to be a leader in a program of vital importance *How to Teach, How to "Fish," How to Help, How to Be a Discussion Club Leader or Member, How to Promote and Sustain Religion in the Home, How to Be an Associate Member.*

There can be no more important apostolate than teaching religion; no better preparation for Catholic Action than learning more about our religion so that we will be able to explain it and defend it. The Church has need of loyal, faithful sons and daughters who not only believe but *live* her truths daily. The Church needs articulate Catholics—Catholics who know *HOW* to explain

to their non-Catholic friends the view of the Church on Marriage, Birth Control, Religious Education of Youth—Catholics who can state the teaching of the Church on the Immaculate Conception of Mary, the presence of Jesus on our altars, the institution of the Sacraments—their purpose and place in the life of every Christian, the Mass through which we give to God and through which God comes to us—Catholics who can speak convincingly of the Mystical Body of Christ of which we are the living members. The Church needs such Catholics *today*. The Church will need you tomorrow when war and its destruction has ceased, and once again all peoples will be *united* in a common bond under a common Father. Post-war reconstruction will call for leaders. You can learn *HOW* to be a Leader in Confraternity circles now. Offer your services to your pastor or to the Parish Confraternity director. If there is a leader's training course in your diocese or parish, choose the activity of the CCD for which you are best prepared. If there is no such course the following hints may be helpful.

SUGGESTIONS TO POTENTIAL LEADERS OF DISCUSSION GROUPS

I. *Principal Features of Discussion Method:*

1. Simplicity and adaptability.
2. Common source of information (textbook prepared for discussion club use).
3. Discussion led by asking questions based on information available.
4. In the beginning expression limited and halting (practice necessary to develop skill).
5. Cooperative effort of leader and members necessary.

II. *The Leader:*

1. Need not be an expert.
2. Is a learner in an informal group.
3. Should not set himself up as an instructor.
4. Ought to attend regular parish meetings held for leaders.
5. Should possess interest, common sense, consideration for others, generosity of service, and optimistic perseverance.

III. *What to Do?*

1. Seat your group (about 8-10) about a table (even card tables placed together are practical) so that each member may see all others. Check the lighting and ventilation.
2. See that each member has a copy of the text.

3. Except for the opening and closing prayer, members and leader remain seated during the meeting.
4. Keep the meeting informal. Encourage each member to talk. State at the first meeting: no lectures, speeches or papers during the discussion period. Limit individual discussion to two or three minutes. When a person talks overtime interrupt by asking tactfully for another member to continue the discussion.
5. Encourage spontaneous participation. Avoid calling on individuals by name unless you know they wish to speak. When each person is free to speak, an ease of expression gradually develops.
6. The leader talks little. He holds a discussion to the subject, draws out the essential points and sees that members discuss all of them.
7. When differences of opinion arise avoid forcing a general agreement with your opinion or demanding unity of opinion *where no question of Faith is involved*. Distinguish between fact and opinion.
8. Encourage each member to *think* aloud; as he talks he sees the subject in a new way; he finds out whether or not he knows any thing about a subject.
9. Stimulate discussion when it tends to lag. Bring it back to the topic when it gets afield.
10. ATTEND REGULARLY PREPARATORY LEADERS' MEETINGS.

YOUTH DEPARTMENT

N. F. C. C. S.
Meets In Chicago

A PLAN of unified action which would, in time, embrace the student bodies of the 180 Catholic colleges and universities throughout the United States, was the principal concern of the sixty delegates who participated in the annual meeting of the National Council of the National Federation of Catholic College Students, at Loyola University, Chicago, January 1 and 2.

The Most Rev. Samuel A. Stritch, D.D., Archbishop of Chicago, addressed the delegates as he received them in the episcopal residence at the conclusion of the sessions.

Seven new affiliates and one new regional unit represent the expansion of the Federation in the last six months, in spite of the disturbances that the war has brought to every college campus. More than half the student bodies of Catholic institutions of higher learning are now actively affiliated with the Federation and eleven regional units have been organized since the inauguration of the N. F. C. C. S. in 1937.

The formation of the new central midwest region including schools in Kansas, Nebraska and part of Missouri was announced at the meeting by Henry Hayden, of St. Benedict's College, Atchison, Kansas. Formation of regions in the New England, St. Paul and St. Louis areas was also discussed.

In order to make it possible for Catholic college students to coordinate their study of the principles underlying interracial problems a National Commission on Interracial Relations was established. The commission will be under the chairmanship of Manhattanville College of the Sacred Heart, New York. The College of St. Rose of Albany, New York, was authorized to head up a National Commission on Mariology. The commission will help promote greater knowledge of Our Lady and will serve to coordinate efforts to spread such devotions as the Family Rosary and Consecration to the Immaculate Heart of Mary among the college students.

Twelve other national commissions were approved to continue their work of coordination in the following fields of student activity: Catholic Action Study, Confraternity of Christian Doctrine Study, Decent Literature, Forensic Activities, Inter-American Action, International Relations, Liturgy, Mission Study, Rural Life, Student Councils, Victory and War Relief.

The National Victory Commission is preparing a compilation which when completed will give an over-all picture of the part played by the Catholic colleges in the furtherance of the war effort.

"Resolved: That the establishing of an international police force is a necessary step in the effecting of the Papal Peace Aims," was announced by the National Commission on Forensic Activities as the Catholic debate topic to be used by Catholic collegiate debating units in the nation. This is the first step towards the eventual foundation of a National Catholic Debating Tournament envisioned by the Commission.

Discussions of the National Council delegates brought out the need of Catholic attitudes of life and justice in settling post-war problems and the necessity of personal sacrifice and prayer as victory efforts today. Formation of these attitudes among students and their preparation to propagate the Catholic moral and philosophical opinion were reported as an objective of the N. F. C. C. S. National Commission on International Relations. To achieve this locally in the various areas covered by the Federation the Commission is sponsoring panel discussions among colleges within regions. The victory efforts are being coordinated by the National Victory Commission.

An election of officers was held and Mr. Hayden was elected to succeed Midshipman Robert H. Nelson, U. S. N. R., of the University of Detroit, as president. Other newly elected officers include: Paul F. Elward of Loyola University, Chicago, first vice president; Lucy McNamara of Dunbarton College, Washington, D. C., second vice president; William A. Gudaitis of the University of Detroit, third vice president; and Claire Fitz Gerald of Seton Hill College, Greensburg, Pennsylvania, treasurer.

Rosemary Murphy of Manhattanville College of the Sacred Heart, and daughter of Robert D. Murphy, United States Minister to North Africa, was elected coadjutor president. Mary Burns, of Our Lady of Cincinnati College, was elected coadjutor first vice president.

Widespread observance among college students of Mary's Day on the day before Mothers' Day was planned. The Council also endorsed the movement to enthrone the Sacred Heart in every Catholic home.

PIUS XII AND PEACE



A 64-Page Pamphlet Containing
TWELVE MESSAGES OF POPE PIUS XII ON PEACE

Includes in the Holy Father's Own Words:

- A record of His Holiness' attempt to avert the war
- Analysis of causes of the world's anguish
- Specific proposals for the reign of justice and peace

10c a copy; \$4.50 for 50; \$8.00 for 100; plus postage

Also Just Issued Are:

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10c each; \$4.50 for 50; \$8.00 for 100; plus postage

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